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THE REVIEW.

By ARTHUR PREUSS.

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Sugar—we note from the Cologne *Volkszeitung*—is coming to be more and more recognised by physicians as a very efficient source of muscular strength, and it has been found that women in travail, when a supreme effort too often causes a complete collapse of power, can be greatly benefited by it. Not only are the pains diminished, but also the time of labor is considerably shortened, according to the testimony of sundry lying-in institutes and private physicians. What recommends this remedy greatly is its cheapness, handiness, and complete harmlessness. When pains set in or fatigue and weakness appear, a wineglassful of water in which two spoonsful of sugar are dissolved is given. The doses may be repeated after some time. The sugar may be dissolved also in tea or coffee and thus taken. All medical observers are unanimous in saying that they had a marked success with the remedy.

Assemblyman Sarau of Oshkosh has prepared two sensational bills, which he will shortly introduce in the Wisconsin legislature. One is a bill to encourage the development of population by the State giving an annual premium to the mothers of large families. According to the provisions of Mr. Sarau's measure, the mother of six children is to receive $10 annually, the mother of seven $12, the mother of eight $15, the mother of nine $20, the mother of ten $25, the mother of eleven $30 and the mother of twelve or more $35.

The other bill provides a special tax of $10 annually upon all unmarried men over 30 years of age.

INFLUENZA.

This troublesome and serious disease is once again present in pandemic form in the United States. From accounts received from all parts of the country it would appear that an almost universal outbreak of influenza has occurred. The subject of influenza has within the past twenty years been discussed and investigated from every conceivable standpoint, but so various are its forms that it still presents many mystifying features, and a much more complete elucidation is required before the statement can be truthfully made that all the links in the chain of evidence have been collected and tabulated.

Regarding the etiology of the grippe, authorities are agreed that it is of microbic origin, and the opinion prevails that to Pfeiffer belongs the honor of discovering and isolating the microbe. This is well set forth in Finkler's masterly monograph on the question published in the "Twentieth Century Practice of Medicine." Dr. Goodhart, however, writing in Allbutt's "System of Medicine," with customary British conservatism, while conceding that the malady is due to germs, and admitting that Pfeiffer was the first to distinguish and describe the minute microbe clearly, believes that much has yet to be learned concerning the etiology and pathology of influenza. Finkler says that he is of the opinion that there exists a pandemic influenza caused by Pfeiffer's bacillus, and also an epidemic endemic influenza of identical nature, which develops after the pandemic infection has run its course, being caused by germs left by the latter. The occurrence of various forms of catarrhal fever, which are often called grippe or influenza by physicians and laymen, is something altogether different. Sporadic cases of coryza and bronchial catarrh should never be mistaken for influenza, although the symptoms of influenza may be imitated in an exquisite manner. In a few words the celebrated Bonn professor's advice is that a complaint presenting catarrhal features should not be diagnosed as true influenza until the characteristic microbe has been found. A disease of so protean a nature and of so variable manifestation is even to the skilled physician at times exceedingly difficult to diagnose correctly.

The most distinctive mark of typical severe influenza is its remarkably sudden onset, the only disease which resembles it in this respect being Asiatic cholora. At the same time on occasions its period of incubation varies largely, not only in individuals but in different epidemics. Nevertheless, an unheralded attack termed by the Germans "Blitz-Katarrh" (lightning catarrh) is by far the most frequent warning of the presence of the influenza bacillus in the human subject.

Other symptoms are: headache of a particularly racking type, frontal or orbital, often the precursor of delirium; acute aches and pains in the back, not unlike those which are the forerunners of variola. The condition of the tongue is peculiar to the disease. According to Goodhart, it is generally tremulous, swollen, soft, and coated with a thick, creamy, dirty fur, accompanied usually by a particularly offensive smell of the breath. The sweat, also, has an odor peculiar to this disease alone. Sometimes the coryzal symptoms are severe to a degree, and sometimes a dry and hard cough is an accompaniment. The temperature varies very considerably, occasionally running to a high point, but often rising to no appreciable extent. Rigors and drenching sweats are a not uncommon feature in the course of the complaint. Goodhart rightly lays especial stress upon the value in diagnosis of an extensive diffusion over the bases of the lungs of characteristic sharp, sticky rales. Although the claim may be advanced with justice that much progress has been made during the preceding eight or ten years, so far as a knowledge of the etiology and pathology of influenza is concerned, but little improvement can be shown in methods of treatment and prophylaxis. No specific for the malady is known, and the majority of physicians the world over appear to have come to the conclusion that each individual case should be treated on its merits, and that therapeutic remedies for influenza, per se, have but slight curative effects.

The German committee, which was formed after the epidemic of 1892, after obtaining the opinions of six thousand physicians in that country, stated in a general way that the use of drugs had been overdone in the treatment of influenza, and that a doctor's intelligent advice was of infinitely more benefit than quantities of medicine. Dr. Furbringer, of the said committee, declared that it was more than doubtful whether many patients did not suffer less from influenza than from the "galenical poisoning" induced by self-prescribed medicines. Panic, brought on by the depressing influence of the affection, is responsible for this mode of treatment. The patient who thinks he is "in for an attack," should consult a physician without delay and be guided by reason and clinical experience. Rest in bed, the shunning of drastic agents, and, above all, curbing the desire to leave the sick-room until the seeds of the disease are entirely eliminated from the system, are the only rational procedures. One great precaution to be observed in the treatment of influenza, as indeed in the treatment of all contagious diseases, is the thorough ventilation of the sick-room and of houses in which cases occur. Ill-ventilated buildings are eminently favorable to the spread of the malady, and any manner of living which tends to lower the vital powers will naturally render a person more prone to infection. But while influenza is a self-limited disease, and mild and uncomplicated cases may safely be left to the resources of nature, it is unfortunately true that the disease has to a greater extent than any other the faculty of attacking some weak spot in a person's armor; hence complications are numerous, and in virtue of the complications and sequelae, often prove disastrous. The most common complications and sequelae, it is superfluous to remark, are respiratory affections, of which pneumonia is the most fatal. A point to which attention

has been frequently drawn within recent times, is the baneful effect that influenza exerts upon the nervous system; this, judging from the records of ancient epidemics, does not appear to have formerly been a prominent characteristic. In fact, taking it all in all, influenza as it presents now, is one of the most insidious and dangerous diseases which attacks civilized races. There are no known means of effectually guarding against its onslaughts. The best preventive measures are undoubtedly to strengthen and brace up the system by living an active, healthy life, and by avoiding as far as is possible the badly ventilated, overheated rooms which are so prevalent throughout America. An editorial in the *Medical Record*, written at the time of the last epidemic in this country, emphasized the fact that the inhabitants of the United States appeared to be in an uncommon degree susceptible to the morbific influence of grippe, and the surmise was made that this proneness to contract the disease might be in part due to the highly-strung nervous organisation of the native-born population. It may now be added that another, and possibly more potent cause is to be found in the pernicious habit of keeping the temperature of public offices and of houses unnecessarily high.

PHYSICIAN.

SUBSTITUTES FOR THE SALOON.

[From the Chicago *Journal of Sociology*.]

TRADES UNIONS.

Trades unions, of which there are 126 local organisations in Chicago, can scarcely be considered as a direct substitute for the social function of the saloon. Only four of these—or rather in four of their halls, several meeting in each hall—are there club-rooms. In the largest of these there are two rooms, one seating 200, and the other 150. Both are full during the winter months. Here the men sit about playing checkers and similar games, reading daily papers, and smoking. Throughout the summer, at all hours of the day, from twenty-five to one hundred men may be seen standing outside or in the saloons below. Beneath this hall and on either side there is a saloon. Most of the men, who are standing about looking for work, get their meals here, paying 5 cents for a lunch and a glass of beer.

In a number of saloons the unions meet, or used to meet. The hotels will not open up rooms, and do not want the man with the soiled clothes and the calloused hands in their rooms. They are forced to meet in the saloons, or in rooms above, which are offered at low rates. Mr. Thomas J. Morgan, speaking of the early days of the Socialistic Labor Party, said that for years they met in the back room of a saloon, the churches and schoolhouses being closed against them, and that he felt a sensation akin to shame coming over him as night after night he passed the bar without paying his 5 cents for a drink. These organisations, which are of the people, are greatly misunderstood by authorities in church and state. Their aims and actions are in the main essentially right. And it is to the best interests of the community that they be not placed in so great temptation. That they should be recognized and aided by the church to the extent of placing rooms at their disposal ought not to be impossible. That the schoolhouses should be open for this, and whatever other neighborhood and citizens' meetings the people might desire, is beginning to be recognized. A request in 1877 by the Socialistic Labor Party was flatly refused for political reasons. Yet the drift of opinion seems to be in favor of utilizing this bit of public property for reasonable purposes. In mass-meeting, when the subject is mentioned, it is found to receive the hearty approval of the people. In a conversation with Dr. E. Benjamin Andrews, superintendent of schools, whose opinion in educational matters thousands are quick to claim as their own, he said, in substance: "Legal restrictions at present prevent such a use of the public-school buildings; and were they removed, I am not sure it would be wise. The religious and political quarrels of the neighborhood would be lugged into the public schools. The people at present regard the school as something sacred; they hold it aloof from other matters. Then, too, the additional expense of heating and lighting and janitor service would be one of the greatest objections." That the schoolhouse to-day should be held sacred for just one phase of public education, that of boys and girls between certain ages and along certain prescribed lines, is comparable only with that antiquated idea, which we have long since outlived, that the press should be used for sacred matters only. Miss Jane Addams, whose opinions the people are most glad to hear and claim as their own, whose life of service for the last ten years among the laboring people has qualified her to speak with authority, believes firmly in broadening and extending the use of the public-schoolhouses. While it is true that the great majority of the laboring men of Chicago take their glass of beer, yet, on the whole, it is claimed that union men are less given to excessive drinking than the non-union men or "scabs." Union men, as a rule, are the honest, respectable, and hard-working men of the community—men who are paying for homes, men who learn in the union, by association with other industrious men, lessons of thrift and economy. In that sense, unionism might be considered to have a salutary effect upon its members.

ROYAL L. MELENDY.

THE CHURCH AND LIBERAL CATHOLICISM.

[The Cardinal Archbishop and the bishops of England have marked the closing hours of the nineteenth century by the issue of a Pastoral upon the subject of "Liberal Catholicism." The Pastoral possesses a special significance, and comes to us with more than usual emphasis and authority from the fact that it is the unanimous utterance of the whole of the English episcopate. THE REVIEW, which has been an uncompromising opponent for seven years of the errors here condemned, believes it will do its subscribers a real favor and the good cause a genuine service by reproducing this important document *in extenso*.—A. P.]

JOINT PASTORAL LETTER OF THE BISHOPS OF ENGLAND.

The thought of the great and unmerited mercies, so generously poured out by God upon our fathers and upon ourselves during the century that is ending, fills us with confidence and courage as we enter upon the work of a new century. Among these blessings none have been more consolatory than the peaceful growth and expansion of the Catholic faith in England. But though the storms of persecution have blown over, other dangers of a more insidious character—such as various forms of rationalism and human pride—at present confront the Church in England as elsewere. We must look these in the face and deal with them patiently but firmly, under the guidance of the great Prince of Pastors.

SOURCE OF EVILS AFFLICTING SOCIETY.

1. The evils that afflict modern society formed the subject of the first Encyclical addressed by his Holiness Leo XIII. to the Catholic world.

If we look for the source of these evils, we shall observe that the Holy Father shows it to consist, either in the habit of belittling and despising, or of utterly rejecting, the authority of the Church, which presides in the name of God over the welfare of mankind, and is the divinely appointed guardian of those principles of eternal truth and justice, on which all human authority ultimately rests.

It is with profound sorrow and regret, dear children in Jesus Christ, that we admit that some of the false maxims, referred to by the Holy Father as afflicting the world at large, have taken a deep root in England. For 300 years no religious tribunal, capable of teaching with unerring certainty, or of binding the conscience in the name of God, has been recognised by the English people. The result has been to substitute the principle of private judgment for the principle of obedience to religious authority, and to persuade the people that they are the ultimate judge of what is true and proper in conduct and religion.

It has become a dominant principle in England that all power and authority in civic, political, and religious matters are ultimately vested in the people. The people govern; to the people appeal is made, as to a final tribunal, for guidance on questions, often involving the gravest interests.

LOYALTY TAINTED BY FALSE PRINCIPLES.

2. It can hardly be necessary to point out how insidiously a small minority, such as that of Catholics in England, may become affected by an overwhelming majority that continually acts upon a theory so flattering to human pride as the supremacy of the people in religion as in politics. We need not, therefore, wonder if there be occasionally found among our own flock some whose loyalty to the Church is tainted by false principles, insensibly imbibed by too close a contact with the world; or if there be others, who have come into the Church without having altogether shaken off the critical spirit of private judgment, in which they had been brought up.

MEANING OF THE TERM "LIBERAL CATHOLIC."

3. A small number of men suffice to infect and unsettle the minds of many, not only by license in private speech; but, if they are literary, by use of the press. They take leave to discuss theology and the government of the Church with the same freedom of speech and opinion that they are accustomed to use in launching new theories on social science, political economy, art, literature, or any other subject. Being wanting in filial docility and reverence they eely dispose of doctrine,

practice, and discipline upon their own responsibility and without the least reference to the mind of the Church or to her ministers. This is to be liberal, indeed—with the rights and the property of another—with the sacred prerogatives of Christ and His Church. It is the exercise of liberality of this counterfeit sort that characterises what is known as "the liberal Catholic." He is like to one who, having received a gracious invitation from his sovereign to reside in the royal palace, should take advantage of his position to destroy, or dispose of, the royal furniture according to his own caprice or that of friends outside, and to make even structural alterations, without any kind of warrant or authority for so doing.

Or to go back to the lessons of history; it was against the action of liberal Catholics that St. Thomas of Canterbury vindicated the liberties of the Church in his day; and it is against liberal Catholics that the rights and liberties of the Church have to be defended again in our own time. The Catholic clergy and laity of England will always need to be strong in the spirit of St. Thomas of Canterbury, if they are always to resist successfully the restless encroachments of liberalism upon the sphere of religion.

Where this strange habit of mind exists among us, we believe that it is generally traceable to ignorance of the true character of the Church of Christ, and of the position and duty of her individual members, or to ignorance of the continuity and indefectibility of Catholic belief. It is a habit of mind to be found, we trust, in very few English Catholics. But the thought of the possibility of it spreading, if unnoticed, has stirred our pastoral vigilance to sound a note of warning, and to set forth at some length certain doctrines that may be needed for the guidance of the faithful.

(*To be continued.*)

TOTAL ABSTINENCE.

Mr. Martin I. J. Griffin writes to us from Philadelphia under date of Jan. 25th:

"Dear Preuss:—

"Your so-called Swiss example of two classes of abstainers was tried in this city about twenty-five years or more ago by Rev. John Kelley, Pastor of St. Malachy's Church.

"The experiment did not last long. The societies of the parish—men, women, and youth—are now *total* abstainers.

MARTIN I. J. GRIFFIN."

Mr. Griffin has reference to a paragraph in our article on the Catholic Total Abstinence Movement in No. 44.

The reason why Bishop Egger divided the total abstinence societies founded by him in Switzerland into two classes, total abstainers and such as promised to drink whiskey not at all, and wine and beer in moderation—was precisely to bring in contact with total abstainers a class of people who would not think of joining a total abstinence organisation, and to show them by the example of their total-abstaining fellow-members how profitable and easy withal it is to practice the virtue of abstinence from supernatural motives. It was with the desire of being helpful, and in utter ignorance of the Philadelphia precedent, that we called attention to the matter in our recent paper. Perhaps if Father Kelley's example had been followed by other pastors, the Catholic Total Abstinence movement, which has our sympathy because the Holy Father blesses and recommends it, would to-day count twice or thrice as many members as it does.

Let the leaders of the movement avoid exaggeration and steer clear of cranks of the Zurcher stripe, and let them open a division for those Catholics who believe in temperance, though not sworn to total abstinence, and we sincerely believe they will be all the more successful in their beneficent mission of eradicating the pernicious vice of drunkenness.

ARTHUR PREUSS.

WAR ON HOLY WATER.

Under this caption the *Courrier de Bruxelles* develops some sound advice on a subject already touched upon in THE REVIEW.

"Some journals," says the *Courrier*, "from sheer stupidity, which they believe to be wit, demand that the water of Lourdes be sterilized and that the sick be forbidden the use of the famous 'piscine' for fear of the microbes that have gathered there. Some more daring journalists go a step further. They not only attack the water of Lourdes, but all the parishes in the whole Catholic world where there is a holy water fount, because in them the most dangerous microbes take refuge. According to certain doctors, holy water is the main vehicle of all human diseases.

"An Italian physician, by the name of Vincenzi, they say, has examined the contents of such a fount in Italy and has found horrible things there, bacilli with terrible names, bacteria whose aspect is enough to turn one's hair gray.

"Thus, holy water is made suspicious. What substance was not? What solid, liquid or gaseous body was not accused of being a hiding-place of microbes. There are microbes everywhere: in old books and furniture and boxes, in the wallpaper and on pictures. Be on your guard! Beware of postal stamps and telephone receivers, mistrust paper money and coin, everything is infected; even the roses; and in America it has been found, that there may be even danger on the cheeks of an infant.*)

"Therefore, don't kiss anybody, don't touch anything, do not inhale anything, all is full of microbes ready to destroy you.

"Of course, for some time it has been known that not all microbes are bent on killing us, that some are even useful, aye indispensable; but how can one distinguish between them? They carry no labels and hence we poor mortals are puzzled, not knowing which to kill and which to receive with open pores. But the scientists have made such a bugaboo of their microbes that the world begins to laugh at them. No one fears infection in the smell of a rose, much less in the touch of a hundred dollar bill.

"Yet there is one exception—the microbes in holy water; they are a horse of a different color. They may be real rascals, even the French government is inclined to believe it. And again they may prove of considerable assistance—thanks to the credulity of certain individuals in keeping certain persons away from church; they may do some harm to religion too by serving as a pretext for new persecutions of the clergy. They are the microbes of the 'defence republicaine.'

"An afterthought may perhaps come to our children's children: How is it, they may ask, that in a time when so much precaution was taken against the microbes, when government ordinances warned the public against bacilli, when so many edicts were issued to combat the germs of the tuberculosis, typhoid fever, smallpox, etc., how is it that just as many people got sick and died, as before?

"It is rather singular that the war on microbes, waged so eagerly for the last ten years, has brought about so little of an appreciable result. From statistics we learn that despite the incessant destruction of all microbes in all corners or recesses where they are suspected, despite all antiseptics, human diseases demand as many victims as before.

"The duration of life has hardly been increased. People die as young as formerly. Only the manufacturers of disinfectants have felt a sensible improvement. They don't need to live long to accumulate a fortune. That is certainly a result, but a better one might have been expected from so many scientific efforts and admirable theories.

"I greatly fear that, despite the praiseworthy discoveries of hygienists, despite the indisputable progress of medicine, human suffering will not be reduced, death will continue as actively and implacably among us as before.

"Let the microbes in holy waters care no one. There can be no more danger to health in these drops sanctified by the prayer of a priest, than in the thousand and one things surrounding us. Holy water is touched by many hands, no doubt of it, but what object is not? Has not the bread we eat been touched by the hands of the man that drew it from the oven, by the hands of the one who wrapped it up, by the hands of the one who brought it to our door, and the hands of the one who put it on the table? Is there anything, a piece of paper, a button, a pin, that before we got hold of it, was not touched by many hands, just as apt as not to deposit there the germs of some known or unknown disease? Were we to be scared about all these things, life would become unbearable."

Happily, our Catholic people are not scared about it. Those scared about it are the same who can not stand the "church air," or when they do come to church, make the others wonder what is going to happen next.

For all that, cleanliness in and about the holy water founts is as appropriate—or more so—as keeping the dishes clean.

*) We remember how not long ago a scientist, on a piece of paper, 3x4 inches, exposed for a quarter of an hour on a street corner in Chicago, found 43 different kinds of microbes.

What is meant by "non-sectarian," is pretty well understood. It is an overworked word embracing all churchless and creedless, undogmatic religions, to the special exclusion of the Catholic religion and Catholic teaching. It is the great, national pantheistic State religion which is sought to be set up—a State Pantheon in which all the sects are to meet, as did the Romans in the Pantheon of old, to worship the big, non-sectarian god, Jupiter, the father of all the smaller gods.—Bishop Ludden of Syracuse to the Treasurer of the Syracuse Boys' Club, Nov. 8th, 1900.

Our subscribers will hereafter please direct their letters to the *Amerika* Building, 13 and 15 N. Third Street.

The Religion of the "Katipunan."

As is well known, the "Katipunan," or "Sons of the People," are the main promoters of the Philippine war for independence. As our nativists demand "America for the Americans," so the Katipunan want the Philippines for the Filipinos, and as our Knownothings understood the word "American" in the narrow sense of American Protestants, so the Katipunan apply it exclusively to the members of their sect, which they call "the people." Hence they despise and hate all others, no matter how long they have been in the country, and above all the religious orders, mostly recruited from Spanish monasteries. But their hatred against the religious orders is founded on more than narrow nativism, it is the hatred of Belial against the reign of Christ. And lest some one accuse us of advancing calumnies, we shall give the proof of our assertion from the writings of a "cabecillo" of the revolution, the editor of the journal *Filipinos ante Europa*, who, on page 234 of his paper (vol. 2, No. 29) presents a synopsis of a work of his on the "Religion of the Katipunan," second edition," in which the secrets and the organisation of the Katipunan, the fundamental principles of the modern Bathalism and its eminently democratic morale are exposed.

As to religion, the author says it admits no dogma whatever, nor any other gospel than that of science. He declares himself a spiritualist and cosmopolitan (?); spiritism seems to him the most scientific of all the religions that are based on tradition, but he calls attention to the serious inconveniences that it incurs whenever it leaves the scientific sphere of telepathy and cerebral wave-transmission. He examines the Bible as well as Brahmanism, Mohammedanism, and the modern schools.

"We shall give proofs of our culture," he says, "by not infiltering into the minds of our compatriots more fanaticism than our independence, honor, science, progress, and liberty require.

The author also treats of the social question, which in his opinion can be solved by a little charity and justice between capital and labor, and above all by love of work, which he considers the sole savior of all. Although he does it with impartiality (?), he inclines rather to the poor and favors solutions dear to philosophic anarchism (!).

And lastly he writes:

"By way of *resumé* we shall say: Our God is the supreme creator, be he called Bathala or anything else by the several nations and religious traditions. Our worship consists in adoring him by our good sentiments and philanthropic actions. We admit no dogma nor any infallible book, and our sort of Bible or Gospel is Science, which we should study freely with our reason, the natural light which God has given us. Our morality consists in loving the good for the sake of the good, and therefore, we must love, practice, and defend philanthropy, justice, honor, liberty, work, and science.

"Philanthropy and justice are the distinctive works which, if it is true that in any way we are different from the other animals, will raise our moral level above theirs. Work is our sole savior and the only fountain of our felicity. Therefore we must love it. Honor dignifies and ennobles us. Science fills our minds with necessary knowledge for this life. Liberty and the noble ambitions which it calls forth, are the indispensable elements and powerful impulses for our exaltation, progress, science, and civilisation, in short, for our general improvement."

Thus Isabelo de las Reyes on his own work and the religion of the Katipunan. No one needs to be astonished that he is against the "friars," Archbishop Nozaleda, the Apostolic Delegate, Msgr. Chapelle, etc.; but what is astonishing is that he loves the "native" clergy, that he praises two of them who went to Rome to have the Pope settle the whole Philippine trouble according to their own desires. Will not the Catholic world come to the conclusion that such a "native" clergy is rather suspect in orthodoxy and morals? Or is it the design of the "Katipunan" to drive a wedge between the regular and secular clergy after the model of their French Masonic brethren?

J. F. Meifuss.

THE ABOLITION OF THE SOUL.*)

A popular magazine, which is interested in showing the course and development of modern thought in all departments of knowledge, presents in a recent issue an extract from a book written by Professor Ernst Haeckel. The book is called The Riddle of the Universe and the chapter presented by the magazine is entitled The Death of the Soul. And it is a very appropriate title, too; for, according to this Professor, the soul is of no more importance than Cock Robin of the nursery rhyme, and there seems to be no reason why some cock-sure Sparrow should not end the matter with his bow and arrow. Twenty—even ten—years ago this book, and especially this chapter, would have created something of a sensation. There was a time when the terms "science" and "scientific" stood for something, but a great change has come over the public mind. Reflecting men are not so gullible with respect to those terms as they used to be.

For the science that confines itself to its own domain, and sets no great store by its unproved and unprovable hypotheses, there is still, and ever will be, the most profound respect. But the science that calls itself "modern" goes about with a black eye, and has the attitude and gait of a tramp who has been caught trespassing on preserves that are "posted." The feeling that it creates is one of dignified amusement, for what can be more incongruous than the spectacle of a person who claims for his own the domain of knowledge—the knowledge, that is to say, of material things—dancing about in the arena of faith, declaring that there is no such thing as an immortal soul, and giving to that declaration the form of a dogma?

This funny Professor takes himself very seriously, as is the habit of men of his school. He has no idea that it is necessary for him to prove his assertions, or to make good his assumptions, and therefore he makes no effort to do so. He presents his dogmas, and expects people to take them on trust; yet he no doubt has a great contempt for the theologians on account of their dogmas. Some of these "scientific" dogmas are interesting. For instance, Professor Haeckel says that man is not distinguished from the higher animals by any "peculiar or exclusive psychic function," but only by a "superior stage of development." Being a professor of zoology, it is natural that Haeckel should know all about psychic functions and matters pertaining to the soul.

He goes on to remark that belief in the immortality of the soul is not a creation of "rational science." Well, the fact that the Professor brags about is also the boast of the Christian. Assuredly, "rational science," such as one hears floundering about in strange waters, has had no hand in formulating the truths of the Christian religion. It is possible to subscribe heartily to the Professor's statement that the proofs which have been urged for the immortality of the soul are not of a "scientific" character, if the term be understood to mean the modern system of making so-called scientific statements and then assuming them to be true because they have been made.

Professor Haeckel deals out his own assumptions right and left with a liberal hand. He says that the theological proof of the soul and its immortality is "a poor myth," and the quotation which the magazine makes from his book concludes with this fine example of "scientific" dogma: "The belief in the immortality of the human soul is a dogma which is in hopeless contradiction with the most solid empirical truths of modern science." Now, the term "empiricism" may apply to the processes of a quack, or it may apply to the observations and experiments of a real scientist: but what does the Haeckel dogma mean more than this—that there is no possible way by which "modern science" can place the human soul in a position to be observed and experimented upon; that there is no known method by means of which the soul can be placed under the microscope or upon the dissecting table, or in the test tubes of the chemist? In the very nature of things, there can be no "solid empirical truths of modern science" by which the existence of the human soul can be either proved or disproved. Why, then, do "scientists" persist in going out of their own domain to bother with matters that are far beyond and above their resources?

Observation and experience are as futile here as they are in the case of an acorn or a grain of wheat. One contains an oak, the other has in it enough vitality to feed an army if you do but give it time to reproduce itself. A seed falls from a mummy's winding-sheet where it has lain for thousands of years; it falls to the ground, and the hidden life within it sends forth a shoot of tenderest green, fresh, vigorous, and beautiful. When Professor Haeckel can give us the why and the wherefore of such miracles as this, when he can give us the key to the humblest and simplest of created things, and present a clue to the central truth, it will be time enough for him to discuss or deny the existence of the human soul—of which the most ignorant human being knows just as much as all the scientists. Meanwhile, men of the Haeckel stripe should not be too impatient with Christians who have their own reasons—yes, and their proofs, too—for believing in the soul and its immortality.

Joel Chandler Harris.

*) See the *Saturday Evening Post*, Dec. 29th.

We are indebted to the Secretary of the Cincinnati Commission for Church Music, Rev. Joseph F. Schmidt, for a copy of the Commission's Second Official Catalog.

To let a Protestant boy serve at mass would constitute a *communicatio in sacris*, according to the current *Ecclesiastical Review*, and should not be tolerated.

EXCHANGE COMMENT

The *Independent* of Jan. 31st published the best translation we have yet seen, in blank verse, of the latest poem of his Holiness, Leo XIII., by its chief editor, Dr. William Hayes Ward.

* * *

The last two issues of the *Pittsburg Observer* showed traces of the versatile pen of our friend Chas. J. O'Malley, of the defunct *Midland Review*.

By the way, when does the publisher of the *Observer* intend to carry out his long-cherished project of issuing his paper as a daily? We trust very soon, though we are half sorry that the glory of launching the first English Catholic daily newspaper in the world will then go to one of our minor cities.

ARTHUR PREUSS.

LITERATURE.

A PAMPHLET BY FATHER POLAND.

True Pedagogics and False Ethics. Morality Cannot be Taught Without Religion. By William Poland, S. J. B. Herder, St. Louis, Mo. 1901.

The contents of the forty pages prove pithily the thesis of the sub-title. It is addressed to the educated; were it written in a popular style, it would be an admirable booklet for wholesale distribution among the masses. J. F. M.

NOTEWORTHY THINGS IN THE MAGAZINES.

Judge Cortright in the Feb. *Catholic World* expresses the optimistic view that the rapprochement between Catholicism and the spirit of the times will grow and deepen with the march of time; not because of any vital and impossible concession from the Church, but because in the main, the progress of the race is onward and upward, and because God is over all, marking the coming of the day of final restitution of all things.—Thomas O'Hagan writes sympathetically, though not with absolute accuracy, of French-Canadian life and literature. It might be worth while for editor Tardivel of *La Vérité*, of Quebec, to show in how far his estimates and criticisms are right and in how far they are wrong.—A. P.

Remarkable articles in the Feb. *Messenger of the Sacred Heart* are: "The Gospel of the Sybarite," by Rev. Thomas J. Campbell, S. J.; "Is Catholic Scholarship Necessarily Inferior?" by Rev. Benedict Guldner, S. J., and "The War on the Religious Congregations in France," by Rev. H. Prelot, S. J.—In a comment on the joint pastoral of the English bishops on Liberalism, which he prints in toto, the editor remarks that it is of peculiar interest to Catholics in the United States because of its quotations from the Pope's encyclical letter on "Americanism," which letter the bishops incidentally justify by reminding the faithful that it is not the great number, but the great outcry of those who teach dangerous doctrines, which renders necessary letters of this kind.—A. P.

Father Rickaby, S. J., in the *Month*, agrees with the *Messenger's* estimate of Huxley, to which we referred at some length in a previous issue. He calls him a man who wanted to make science pay, who was despondent when the returns were slim, and who regretted that he had not a brewery in order to make money; who professed that he loved his friends and hated his enemies, and that his object in life was to crush parsondom; who was offensive in his polemics and who usually executed something like the war dance of a savage gloating over his prostrate foe; whose "philosophy was fundamentally and inevitably bad and led to infidel results, and who died fighting religious belief." With bad philosophy, the manners of a savage, greed of money and hatred of Christ, there is not much left in Huxley to be proud of.

The *Revue des Deux Mondes* calls Huxley "The Victim of Darwinism." Huxley at first was frightened at Darwin's theory, and wrote, in 1857, that "he did not trust it." Darwin was in despair, and declared, in 1859, that he would not rest until he had converted him. He did so a month later, and from that time on Huxley became, as he said himself, "Darwin's agent." "With all his fine qualities as a savant," says the *Revue*, "he had the fighting traits of a London bully." He used Darwinism as a bludgeon against the parsons and went everywhere preaching the doctrine in spite of Darwin's and Hooker's entreaties to stop and study some natural history.

The January *American Ecclesiastical Review* has an article by Prof. E. G. Bourne which deals a solar plexus blow to the story that the missionary Marcus Whitman saved Oregon from the French Canadian Papists for Protestant Americans by a wonderful ride from ocean to ocean. The story is found not only in school histories, but in such supposedly reliable works as John Bach McMaster's "With the Fathers," and the Encyclopædia Britannica.—*Casket.*

THE QUESTION OF A CATHOLIC DAILY.

Rev. Dr. Lambert writes in the *Freeman's Journal* (Jan. 26th):

"A prominent priest of St. Louis has offered to contribute one thousand dollars towards the establishment of a daily Catholic paper. But Arthur Preuss, editor of THE REVIEW, to whom the offer was made, declines to take the risk involved in the enterprise. He says: 'We can scarcely bring ourselves to believe that an ideal Catholic daily could be made self-supporting under present conditions,' and that the time is still distant when a Catholic daily newspaper will make its bow, and still further the time when such a paper can make 'both ends meet.'

"In resisting the flattering temptation we think Mr. Preuss shows that he is in possession of a level business head, a very useful article in the newspaper business.

"And yet they have had for over twenty years a daily Catholic paper in the City of Mexico —*La Voz de Mexico*, a politico-religious daily, organ of the Catholic Mexicans, under the protection of the Most Holy Virgin of Guadaloupe. It is an able paper, thoroughly Catholic, and has every appearance of being prosperous. But it has no colossus like the American daily press to compete with."

Mexico city has besides the *Voz* another Catholic daily, *El Tiempo*, which also serves the cause of the Church with devotion and vigor.

The question is apposite: Why can the Catholics of our sister-republic have two Catholic dailies in their capital city, which is inferior to a dozen of our metropolitan centers in the density and wealth of its Catholic population, while we in this broad country, can not muster courage and capital enough to start a single one?

The competition of the secular press, which is truly a colossus, is one reason, but neither the only nor the chief one. We American Catholics have money and talent sufficient to enter into the fierce competition. Why do we not try it? Simply because all of us who are in possession of "a level business head" know that the best and biggest Catholic daily which we might set up would probably die of inanition because the Catholic reading-public generally has so little zeal and such a perverted taste that it would refuse to buy and support such a paper precisely on account of its Catholic features, both positive and negative. Hic *haeret aqua!*

Despite the apparent hopelessness of the situation the Editor of THE REVIEW, if he had fifty or a hundred thousand dollars of his own money, would nevertheless stake them on the venture and give the country, in one of its larger cities, a Catholic daily newspaper after approved models, with some original features thrown in. But he could not pick up enough courage to undertake the perilous job with the hard-earned dollars of kind-hearted, zealous, and enthusiastic friends.

ARTHUR PREUSS.

THE CATHOLIC FEDERATION MOVEMENT.

ONE MORE REASON.

"It has been proved by experience that a modern people ceasing to be Christian, becomes again barbarian, with a barbarism of the worst kind, that of decadence. To attack Catholicism in France means to contribute, intentionally or not, to the decadence of the country. Consequently, to defend Catholicism is but to fulfill a civic duty."—Paul Bourget in *L'Action française* (1900, page 847).

The same is true of the United States. The more all vestiges of Christianity disappear among the hundred odd sects of Protestantism, the more it becomes incumbent upon us Catholics to see to it that Christian principles of right and liberty be preserved among us. That alone ought to be a sufficient reason for all Catholic societies to unite in one grand and strong body.

WHY NOT AGGRESSIVE?

Under this caption the *Catholic Columbian* (Jan. 26th) says:

"In the Federation movement Archbishop Ryan bids us make haste slowly. 'Let us not be aggressive,' he says; 'rather, let us trust our generous country; let us trust the men who with few exceptions have proved themselves to be honest and fair-minded.'

"We have not been aggressive on the school question, and the public schools from the primary classes to the State universities have been so Protestantized that when our children attend them they are lost to the faith.

"We have not been aggressive on the question of religion in public institutions, and these are now so thoroughly 'non-sectarianly sectarian' that the Catholics have no rights of conscience that the managers are convinced that they must respect. Wherever there is a paid chaplain, he is a Protestant. Wherever

there are authorised religious services, they are Protestant. Practically the established religion in every State is Protestant.

"We have not been aggressive on the Indian question, and all the aborigines now in care of the government are under Protestant teachers and superintendents to be brought up as Protestants. If an Indian wants his children to be educated in a Catholic school, he must see them starve or be fed by charity. He is forbidden by the U. S. Indian Bureau to use his own tribal money to support them at Catholic schools.

"We have not been aggressive on the question of chaplains in the army and navy, and thousands of Catholic soldiers in the late war died in their sins without the last sacraments.

" 'Let us not be aggressive,' says His Grace of Philadelphia. What, then, should we be, so long as we seek only our rights? What should we be since we have against us aggressive opponents in the 'patriotic' societies? What have we ever gained by not being aggressive? When will we win religious equality until we are aggressive?

"These questions are asked in good faith, for the purpose of the *Columbian* is to be of use, to find out exactly the best course and the reasons for it, and to advance the interests of religion. Will Archbishop Ryan, or any other representative Catholic citizen who thinks with him that we should not be aggressive, answer them in the same spirit?"

THE REVIEW thinks with the *Columbian* that we would be able to accomplish more if we were less timid and more aggressive. Too much "trust in our generous country" is one of our faults, even though Archbishop Ryan recommends it as a virtue. The cause of truth and justice requires constant combat. "*Perge proeliare proelia Domini!*" another Eastern Archbishop wrote to the Editor of THE REVIEW only last week. "Our generous country" will not concede the Church her rights unless we fight for them strenuously and perseveringly. Besides excessive "trust" is apt to make us liberals—to minimize the deposit of the faith which we are pledged to preserve intact:—"Depositum custodi!"

Of course, our aggressiveness must be tempered with judiciousness and prudent moderation, for we are after all a minority and can not compel our Protestant fellow-citizens by the brute force of the ballot-box. Our strength lies in unity and enlightened, unflagging, hopeful agitation for a cause which must triumph in the end because it is the cause of God. A. P.

THE ROMAN QUESTION.

NO COMPROMISE POSSIBLE.

The necessity of the Pope's temporal power was the subject of a recent lecture by the Abbe Maignen in Paris. Aside from the ordinary arguments, the lecturer dwelt in particular on the Protestant propaganda carried on in Rome by English and American money. There are now more Protestant gospel-shops in Rome than there were Protestants thirty years ago, he said, and lamented the lack of proper pastoration in the new quarters built outside the old city.

As to ceding any of his rights, the Pope can not do it. In his coronation oath he swears to guard faithfully the patrimony of Peter. It is even forbidden under penalty of excommunication to induce him to cede anything. That law extends to all Catholics, cardinals not excepted.

Hence, all rumors that there will be a compromise between the Pope and the robber government of Italy, are fakes pure and simple.

THE POPE AND THE PEACE CONFERENCE.

Apropos of Dr. Holls' History of the Peace Conference, Rev. Dr. Shahan, Professor of Church History in the Catholic University, treats in the *University Bulletin* of the exclusion of the Pope from this memorable assembly. He shows that this was done by the act of the Italian government, and in opposition to the Czar and the Queen of the Netherlands. No permanent result can be hoped from a peace conference that refuses to recognise the most powerful and historical of the forces that make for peace, the head of the universal Church. This exclusion is another proof of the untenable position of the Pope, an attack upon his essential independence. As a result of this action, Mr. William T. Stead, in his letter to Cardinal Rampolla, openly confesses that some measure of temporal power must be restored to the Pope in order that he may exercise with freedom and dignity his high office of universal mediator between rulers and peoples.

Very interesting is the text of the correspondence between the venerable Father of Christendom and the young Queen of the Netherlands. It shows that the Pope has not lost any of his moral authority, and that the governments of Europe look up to the successor of St. Peter as the most useful of the great social forces of the present day.

CONTEMPORARY RECORD.

A FILIPINO ON THE U. S.

A Filipino, a friend of Aguinaldo, writes to the revolutionary organ *Filipinos ante Europa*, published in Madrid (vol. 2., No. 27):

"In my travels through the U. S., I have carefully observed America from its social and political side, to see what prospect there might be for our liberty in case our army should be destroyed and we unfortunately be obliged to submit to American sovereignty; and I have come to the conclusion that our liberties are incompatible with that sovereignty. The race-prejudice—so extreme in the Yankee as we have found it nowhere—is an insurmountable obstacle to any satisfactory arrangement. In no State have the negro and Indian practically any constitutional liberties; in some States neither practically nor theoretically. It is no exaggeration to say that the colored people are considered as beasts by the Yankees, and I need not speak of their systematic extermination, because it is known by all who have read the history of that country. Under American sovereignty the Philippines will have autonomy or statehood when there are a sufficient number of Anglo-Saxons, who are the only ones to enjoy constitutional liberties; the Filipinos of Malay descent or the Spanish half-breeds will never enjoy them. Such is America to-day; whether it will ever charge its mind on this point I do not know.

"In this way of thinking both Democrats and Republicans agree. The Democrats declare themselves in our favor, first because it serves them as a pretext to attack their opponents, and next because of our resistence, which costs them lives and money; but if we desist, no one will pay any attention to us, and Bryan, who is not at all Platonic, will but smooth the way to our colonisation and, perhaps, make sure of our enslavement.

"It is true that some Americans seriously defend our cause, because they think it just; but their voice is lost among that immense people of 76,000,000 souls. Nevertheless, it is the unanimous opinion, not only in the U. S., but in all America, that if we keep up the war for a few more years, not only will they give us the protectorate, but complete independence."

The views of the writer are not much out of the way, and his guess at the future may also be realized, provided his country-men can keep up the fight long enough, although, from what we read about the "Katipunan" in their own organ, *Filipinos ante Europa*, we should consider American rule more favorable to the interests of religion than the tyranny of that set of sectarians called "Katipunan."

REPORT OF THE TAFT COMMISSION ON THE CHURCH IN THE PHILIPPINES.

The Division of Insular Affairs of the War Department publishes interesting extracts from a report of the Philippine Commission, (dated November 30th, 1900), concerning the friars in the Philippines, which we find reproduced in the St. Louis *Globe-Democrat* of Jan. 28th.

The Commission states, first, that, "excepting the Moros, who are Moslems, and the wild tribes, who are pagans, the Philippine people belong to the Roman Catholic Church. The total number of Catholic souls shown by the church registry in 1898 was 6,559,998. To care for these in that year, there were in the archipelago 746 regular parishes, 105 mission parishes and 116 missions, or 967 in all. Of the regular parishes all but 150 were administered by Spanish monks of the Dominican, Augustinian or Franciscan orders. Natives were not admitted to these orders."

"There were also in the islands, engaged in mission and missionary parishes, forty-two Jesuits, sixteen Capuchins, and six Benedictines, and while many of these left their missions because of disturbed conditions, they do not seem to have been assaulted or imprisoned for any length of time. In addition to the members of the monastic orders, there were 150 native secular clergymen in charge of small parishes, who were not disturbed. There were also many native priests in the larger parishes who assisted the friar curates, and they have remained, and they have been and are acting as parish priests. The burning political question, discussion of which strongly agitates the people of the Philippines, is whether the members of the four great orders of St. Dominic, St. Augustine, St. Francis and the Recolletos shall return to the parishes from which they were driven by the revolution. Colloquially the term 'friars' includes only the members of these four orders. The Jesuits, Capuchins, Benedictines, and the Paulists, of whom there are a few teachers here, have done only mission work or teaching and have not aroused the hostility existing against the four large orders to which we are now about to refer."

At the suggestion of Msgr. Chapelle, the Commission, in its investigation, took the testimony of all the provincials of the religious orders and three bishops, all of them "friars."

The Commission finds that there was some immorality among the friars, but this

was not the chief ground for the hostility existing against them, which "is to be found in the fact that to the Filipino the government in these islands under Spain was the government of the friars. Every abuse of the many which finally led to the two revolutions of 1896 and 1898 was charged by the people to the friars. Whether they were in fact to blame is perhaps aside from our purpose, but it can not admit of contradiction that the autocratic powers which each friar curate exercised over the people and civil officials of his parish gave them a most plausible ground for belief that nothing of injustice, of cruelty, of oppression, of narrowing restraint of liberty was imposed on them for which the friar was not entirely responsible."

The Commission has arrived at the conclusion that "it would be most unfortunate for the Philippine Islands, for the Catholic Church, and for the American government to attempt to send back the friars, and that some other solution of the difficulties should be found. The question for the prelate and statesman is not whether the bitter feeling toward the friars is justified or not, but whether it exists. It does not seem to us, therefore, to aid in reaching a conclusion, to point out that all the civilisation found in the Philippines is due to the friars. Be it so. Ought they on this account to return to their parishes in the face of a deep, popular feeling against them? A popular bias or prejudice, deep-seated in an ignorant people, is not to be disregarded because it can not stand the test of reason or evidence. It must be reckoned with."

Regarding the property of the orders, the Commission suggests that the U. S. government purchase the same and sell it in small holdings to the present tenants. The friars are said to be willing to sell for a satisfactory price; if an agreement could not be reached, the Commission insinuates that resort might be had to condemnation proceedings.

On the relations of Church and State the Commission says:

"As the Catholic Church is and ought to continue a prominent factor in the life, peace, contentment, and progress of the Philippine people, it would seem the wisest course, wherever it is possible to do so without infringing upon the principle that Church and State must be kept separate, to frame civil laws which shall accord with views conscientiously entertained by Catholics, priests and laymen, and which shall not deal unfairly with the people of a different faith. It would seem clear that any government organised under the sovereignty of the United States can not devote public money to the teaching of any particular religion. It has been suggested, however, that in any system of public education organised in these islands, it would be proper to afford to every religious denomination the right to send religious instructors to the public schools to instruct the children of parents who desire it in religion several times a week, at times when such instruction shall not interfere with the regular curriculum. This is what is undersood to be the Faribault plan. It is not certain that this would meet completely the views of the Catholic hierarchy, but it is likely that it would avoid that active hostility to a public school system which might be a formidale obstacle in spreading education among these Catholic people. The Commission has reached no definite conclusion upon the matter, but only stated the question as one calling for solution in the not far distant future."

Its educational policy the Commission summarizes in ten points, of which we quote these four: "1. The system of instruction in the Philippine Islands must be, at least in the beginning, largely centralized. There will be a general superintendent of education, as many assistant superintendents as there are departments."

"2. As far as possible, school buildings will have to be constructed and native teachers supported by local taxation."

"3. All schools supported by public funds must be free and non-sectarian."

"4. The present educational system will be modernized and secularized and adapted to the needs of a people who have hitherto been deprived of the opportunities of a rational education."

We withhold comment on this report until we are enabled to view it in the light of the findings of the Papal Delegate, Archbishop Chapelle. A. P.

THE RELIGIOUS WORLD.

EXTENSION OF THE JUBILEE.

The careful reader of the Holy Father's letter, by which the Jubilee is made available to Catholics the world over, will have noticed that it is dated from the Incarnation of Our Lord, the 25th of Dec. 1900. If he recalls besides, that the Bull announcing the Jubilee bears date: Incarnation of Our Lord, 11th of May, 1899, while the document promulgating it for Rome is dated from the Birth of Our Lord, 11th of May, 1899, he will realize that there must be some difference in computing years by Roman law. The Roman curia indeed observes a threefold computation: One starts with the Birth, another with the Circumcision, still another with the Incarnation of Our Lord.

Those documents issued, as the letter here referred to, "juxta stilum bullarum sub plumbo," under the seal, are commonly dated from the Incarnation. The difference of course is practically a year. The year of Incarnation begins with the 25th of March, Feast of the Annunciation, and ends with the same day of the following year. The year of the Birth begins with the 25th of Dec. and ends with that day, the following 25th of Dec. Hence, the Holy Year began in Rome with the eve of the 25th of Dec. 1899 and ended with the eve of the same day 1900. The year of the Circumcision of Our Lord coincides with the civil year, which begins with the 1st of Jan. and ends with the last day of that year. By anticipation, so-called, in law, similarly to the Gregorian change of epacts, the 25th of March is counted with the 1st of January proceeding it; likewise by extension the year of the Birth concludes with the 1st of January which follows it. Thus, the 1st of January at midnight of 1900, and of 1901, was made the occasion to consecrate the end of the old and the beginning of the new century respectively.

Of greater importance than calendar figures is the custom of extending the Jubilee to the entire world, which the Holy Father openly confesses to follow. His predecessor Leo XII. extended the Jubilee in his time for six months; Alexander VI., however, in 1500, had begun the custom by extending the Jubilee to those outside of Rome, probably to afford the privilege to such as were unable to go to Rome. The Jubilee occurring at the close of a century is called ordinary, not merely because it occurs in regular order, but, as the reader will notice, there are no fasts nor alms, but a number of visits to appointed churches and prayer according to the Holy Father's intention, explained in the letter, and the reception of the sacraments.

The treasure of the sacred indulgences entrusted to the Church, and in her keeping, is opened by the successor of St. Peter, and its contents dispensed with a lavish hand. Not, however, without some obligation fulfilled can the indulgence be secured. The Holy Father calls to mind that the new century can hardly be more propitiously begun than by profitting from the merits of the Redeemer. He had previously explained how the new century is to show forth the power and effect of the Savior in individual, in domestic, and social life; its salvation lies in a return to the way, the truth, and the life of the Redeemer. Like the cross in the heavens to Constantine in the early Church, thus the Sacred Heart is to the Church in the new century, a sign of victory and liberty.

The Holy Father calls on the full power vested in him, and by the authority of Almighty God, of the blessed Apostles Peter and Paul, and his own, he prorogues the Jubilee and extends it to the entire Catholic world. In 1825, owing to turbulent times, Pope Leo XII. opened the Holy Door; whether it will be re-opened on the eve of the 25th of Dec. 1999, and who will open it, God only knows. It is for us to use the present opportunity. While during the Holy Year all indulgences, with a few exceptions, could be gained outside of Rome for the poor souls only, now by gracious permission to all Catholics in communion with the Holy See, who fully comply with the conditions required, a plenary indulgence of sins, remission and forgiveness, is mercifully granted. Even those who already gained it in Rome, while visiting there during the Holy Year, and those who by special privilege secured it at home, may profit again by the indult and gain the indulgence a second time.

The doctrinal proviso for gaining the indulgence, and its nature and effect, are rather supposed in the Bull "Temporis quidem sacri," while the greater part of it is devoted to exceptional cases of those who travel by sea or by land, but fail to come home within the indult of six months; and of others for whom lawful superiors can provide by papal delegation.

There is very special power given to confessors, and rare privileges to pentitents; both, in fact, are so exceptional that it requires close reading and study of the pontifical letter and of the document by which the bishop or ordinary promulgates the Jubilee and publishes the letter in his jurisdiction, if due appreciation of the tenor of zeal, and qualified application of the mercy that prompts the Church on this occasion, are desired.

Dr. Jos. Selinger.

....*A titre de curiosité* we reprint the following "special" to the St. Paul *Dispatch* of Jan. 23rd, dated Rome, Jan. 22nd:

"It is believed that Cardinal Serafino Vannutelli will be elected pope on the death of Pope Leo, consequently he is possessed of considerable interest at present.

"It is now acknowledged that the recent utterances of Archbishop Ireland in favor of the temporal power of the papal see has (sic!) greatly increased his popularity with the Vatican, and assured him of the support of Cardinal Vannutelli for his candidature for the cardinalship. According to some reports, Cardinal Satolli and the Jesuits oppose the candidacy of Archbishop Ireland."

But a few days before the same *Dispatch* echoed a local rumor that Msgr. Ireland had

already received the nomination, but this last "special" must be rather disheartening to the already long-waiting candidate, or perhaps rather to his friends, first because Leo is not yet dead (some ladies of Italy have even agreed to have their own lives shortened by a year in order to prolong that of the aged Pontiff) and next, because as a rule the "papabili" before the conclave are left so after the conclave.—J. F. M.

....A new charitable organisation, exclusively for ladies, has been begun by Cardinal Vaughan, in London. It is similar to the Society of St. Vincent de Paul. Its object is, amongst other things, to seek out the poor who are actually in want and help them, and to rescue children in danger of being lost to the Church. Many a ray of heaven—says the *Messenger of the Sacred Heart* (Feb.)—will penetrate the houses visited by those devoted ladies.

THE SOCIAL QUESTION.

VOLUNTARY ARBITRATION.

The Archbishop of Quebec had been chosen as arbitrator between the dissatisfied workmen and the owners of the Quebec shoe factories. Instead of deciding the controversy directly at issue, he points out in a remarkable document, how workingmen and bosses may settle all their troubles between themselves. We find it in the *Courrier du Canada* of Jan. 14th, and shall condense it for the readers of The Review.

Msgr. Begin first calls to mind that both bosses and men have a natural right to associate in so-called trades-unions, but to be legitimate, the end of such a union, and the means employed to attain it, must conform to honesty and justice. Such is the teaching of Leo XIII. in his encyclical "Rerum novarum," from which the Archbishop quotes.

The Archbishop then shows from an examination of the constitutions and by-laws of diverse societies in the shoemaking confraternities, that not all their laws have such a character, that they contain sections apt to lead to errors and abuse. These, he says, must be eliminated.

In his quality as arbitrator chosen by both contending parties he now lays down the rule according to which all future contentions shall be settled, just as Leo XIII. advises it in the quoted encyclical.

Here it is:

Committees of Grievances and Conciliation.

To settle all difficulties peaceably and promptly, the workingmen shall appoint a Committee of Grievances, the employers, on the other hand, a Committee of Conciliation, each to consist of three members, to be chosen annually (they may be re elected). In case one of the members should be prevented from serving, the two remaining shall appoint another temporarily in his place. Should a member die, the other two name one in his place for the remainder of the term.

The two committees may be chosen in distinct assemblies of employers and employees called for that purpose by their respective secretaries. In each assembly first a president and a secretary shall be elected, then the committee of Grievances by the workmen and the committee of Conciliation by the employers. In each assembly the minutes shall be taken during the session and duly signed by the presidents, the committee members, and the secretaries. Each of the two committees then chooses its president and secretary.

When a workingman has any complaint against his employer, he shall hand it in writing and signed by twe of his fellow workmen to the Grievance Committee with the demand to transmit it to the Committee of Conciliation. Jointly the members of both shall examine the complaint and seek to come to an understanding. Where such an understanding can not be reached, the Committee of Complaints shall immediately refer the case to the Tribunal of Arbitration.

When the complaint comes from an employer, it shall be directed immediately to the Committee of Conciliation, who in turn shall submit it to the Grievance Committee. Both shall examine the complaint of the employer and come to an understanding; if that be impossible, it shall be referred to the Tribunal of Arbitration.

The Tribunal of Arbitration.

The Tribunal of Arbitration shall be permanent and composed of three members, one a representative of the employers, chosen by the Committee of Conciliation, the other a representative of the employees, chosen by the Committee of Grievances, and the third chosen by the two former. Should the two arbitrators named by the committees, accidentally not agree on the third, they shall address themselves to one of the judges of the Supreme Court or to the Archbishop of Quebec, to appoint him.

The election of these arbitrators shall take place annually. The same persons may be re-elected. In case one of the arbitrators should be unable to serve, either on account of sickness or for some other serious reason, or because he is implicated in the matter of contention, the committee that elected him shall give him a temporary substitute. Should one of these arbitrators die, the same committee selects his successor for the remainder of the year.

The arbitrators, whenever necessary, shall hear the parties or their lawyers. They shall have the right of inspecting all documents concerning the contention, examining witnesses, calling upon experts or members of the trade, having their depositions attested by notaries or justices of the peace, visiting the workshops, in short, of procuring all verbal or written proofs they deem necessary for the proper investigation of the case.

They must give their decision in the shortest possible time, and it is final.

Whilst the discussion is going on, the employer can not lock out his men, nor the men go on a strike.

The expenses shall be apportioned according to the judgment of the arbitrators.

The Committees of Grievences and of Conciliation, as well as the Tribunal of Arbitration, shall be constituted on the first juridical day of the month of February, and the election of the members of said Committees and of the Tribunal of Arbitration shall take place on the same day each year.

By this system the rights of all will be respected and the relations between employers and employees will never cease to be friendly. Indeed, it is from the spirit of justice and Christian charity mainly that the peace and prosperity of the society must be expected.

The plan of the Archbishop of Quebec seems to us a model of voluntary arbitration and worthy to be adopted everywhere.

J. Hernan.

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